

## Lamanite Generation tour successful in California

The Lamanite Generation returned to Provo, Utah, on March 10, 1973, after a week's tour of Southern California. Members of the cast were glad to return to campus after coping with fatigue, but still they entertained viewers which gave them a feeling of accomplishment. The tour consisted of performances in seven cities with one showing in Nevada. The group is under the Brigham Young University program bureau. Director Janie Thompson, was well pleased with the performance of the group; although half of the members were new and had never made appearances before a large crowd of people.

The uneasy feeling of performing was obvious before every show as the familiar voice of Ferris Yazzie came through the

microphone. "And now the Lamanite Generation." The variety show included numbers from contemporary, Mexican, Polynesian, and Indian traditional music. Many of Carlos Busons' songs ranging from serious to a very funny type of entertainment, were featured and were well-received.

The Indian portion of the show proved to be the peak of showmanship. The hoop dance performed by Tony McCabe, Harry Bannally, and Ferris Yazzie, had the people oohing and ahing over this spectacular scene in which each dancer was using twenty-two hoops. In the war dance tribes were well represented by five students: Bert Crowfoot-Blackfoot, Arny Chegup-Ute, Terry

Coedel-Yakima, Harry Bannally-Navajo, and the champion war dancer Sonny Gulikison, a Sioux Indian.

One of the unusual dances seen was the Apache Crown dance, the first time ever to be performed by the BYU Lamanite Generation Group. Mr. Frank Dosola, who was a special guest on the trip, and originator of the dance was honored at each show. He is considered an expert in this particular dance and has taught many Indian boys simply for the sheer enjoyment of being around young people. "The Apache dance at one time had great significance to the tribe at ceremonials, but now is done just for entertainment," stated Mr. Dosola.

The trip was not all work for

the Lamanite Generation for they spent time in pleasure. While in the area of Las Vegas many went out to view the lights of the city of entertainment. Another day was spent along the shores of Ventura. This for many was their first experience of swimming in the ocean, and to top it all, just to be enjoying the warm sun of California. This, however, was not all fun and work. The Lamanite Generation were guests at the First Lamanite Youth Conference held in Riverside, California at the Sherman Chapel. Many activities became an uproar due to the enthusiasm of the participants of the conference. Workshops were set up to give the younger students an opportunity to get to know the members of the cast. The highlight was a talent show in which one little Indian boy

learned how to do the hoop dance with the help of Harry Bannally, whose specialty is the hoop dance. Bringing the conference to a close was a special testimony meeting held strictly for the students and their guests from BYU. Many of the young people expressed their appreciation for the Lamanite Generation and for what they were doing for the church and the Indian people.

The week long trip was a different kind of experience for the members. They not only represented their school, and their church but also what they believe in life. The Brigham Young University has many programs for the development of the Indian, the program bureau is just one of them.

## The Eagle's Eye

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### Indian culture taught

There is a good opportunity for BYU Indian students to learn more about contemporary and past Indian affairs. Although there are no classes being offered in Modern Indian Literature, or present Indian movements, students who are interested will be able to study these subjects through the BYU Independent Studies Program.

Students are free to choose any subject they want. All that is needed is an advisor, approval for the subject, a listing of all books that will be used and class requirements.

This is an excellent opportunity for six to eight students to discuss various topics such as Indian water rights, self-determination, contemporary novels written by Indians, the quality and messages in old Indian poetry and songs, Indian legends and their significance. The list is endless as to what the students can study. Students who are interested in such a class should contact Spencer J. Condie in Room 135 BRMB and ask for an application.

Indians at BYU claim to be here in order to return to their homes and help their people. To help them they will need the knowledge that they can obtain through many different angles, enhancing the curiosity and dimensions of Indian rights or any Indian subject.

### Office Personal Services

The Office of Indian Personal Services is working very closely with the University Academic Standards to see that each Indian student has every possible opportunity to succeed at Brigham Young University without being unduly penalized because of any circumstances beyond their personal control. We asked the *University* to reprint the new policy from Academic Standards concerned with a one time waiver of University Academic Standards to certain students who may qualify:

"We now wish to announce that the University Academic Standards Committee has approved a procedure that will permit a student on Academic Probation to petition to this office in advance of final grades for a waiver of academic standards for a given semester or term. Petitions requesting such a waiver will be considered only on the basis of extended hospitalization, accidents, unusual requirements imposed on the student as a result of emergencies at home or similar personal emergencies. Evidence must be submitted by each student supporting the circumstances presumably contributing to sub-standard academic performance. Approval of such a petition will not change the student's course grades or cumulative GPA in any way. Approval would allow the student the opportunity to plan for a subsequent semester of enrollment even though he would normally qualify for Academic Suspension. This would permit one full semester or term of study for academic recovery.

Petitions will be favorably considered only where there is clear evidence that the low performance was related to factors beyond the control of the student, these have now been resolved, and will no longer significantly affect the student's achievement. Lack of motivation, poor adjustment, poor use of time, low ability, work, or similar factors will not be considered as a reasonable basis for waiver of the standard.

Forms to petition for a waiver of the academic standard may be picked up at Brother Hammon's Office or in B-202 ASB. They must be returned no later than April 19, 1973 in order to be considered for a waiver of the academic standard for performance during Spring Semester 1973."

### Lee receives assistantship



George Lee, a Navajo Indian and a doctoral candidate at BYU has been appointed assistant to the president of the College of Ganado on the Navajo Reservation in northern Arizona.

Lee is a member of Phi Beta Kappa, winner of many scholarships and awards, and has been named in "Outstanding Young Men of America." He recently was notified that he is a finalist for appointment as a White House Fellow, a prestigious internship offered to a few young men in the nation, but has declined the honor to pursue his administrative position at Ganado.

Formerly a Presbyterian boarding high school on the reservation, the school and its facilities were donated three years ago to the Board of Regents who now run the two-year community college on a private, independent basis with financing coming from federal and state grants as well as private donations.

Enrollment at the school is 262, with the majority of the students coming from the Navajo Reservation.

Some Hopis are there as well as students from other tribes. The school is open to anyone. The town of some 2,000 people is located west of Window Rock, the Navajo capital in Northeastern Arizona.

The community college caters to adult Indians as well as youth, with all the credit transferable to other colleges since the College of Ganado is in its final stages of becoming fully accredited.

Lee has completed everything for his doctorate in educational administration except for writing his dissertation. He earned his master's degree in educational administration in June 1970 at Utah State University, and his bachelor's degree from BYU in 1968.

Prior to attending BYU for his doctoral work, Lee spent one year on a fellowship with the United States Office of Health, Education, and Welfare in Washington D.C.

### Lamanite men to be honored

Brigham Young University Indian students will host Lamanite men, honoring them for continued service and integrity in today's challenging world. Lamanite leaders from all parts of the United States, Canada and Mexico are invited to attend.

Brother LeGrand Richards and representatives of the Polynesian, Spanish and Indian brothers will speak at the banquet Friday, April 6, at 6:00 p.m. in the Women's Gym, next to Haman's Kentucky Fried Chicken—535 North University Avenue, Provo. The evening will also have entertainment from Lamanite talents.

On Saturday, April 7, a meeting with President

Spencer W. Kimball will be held in the Assembly Room on the third floor of the Old Church Administration Building in Salt Lake City. Following Brother Kimball's address, a testimony meeting will be opened to all in attendance. After the meeting, Lamanite men will attend the General Priesthood Meeting together.

All young men attending BYU and U. of U. are invited and can bring dates to the banquet Friday night.

This promises to be an uplifting meeting for all. The main purpose is to strengthen the Lamanite brethren and create a feeling of unity and love.

By Jeffrey L. Simions

# Militancy and the Church

In response to a growing concern as to the feelings and attitudes of many people about militancy and the church, this article is presented for the consideration of those concerned.

The Lord's church is a church of principles and when we understand the principles we have the power as Joseph Smith said, "to govern ourselves." This is a presentation of a few of these principles as they relate to the subject of this article.

One of the most basic principles in the gospel plan is the principle that no matter how noble the motives of a person may be, if his methods of accomplishing his objectives are not in harmony with the gospel they are not acceptable to the Lord.

To give an example: What could be a more noble or acceptable motive or objective than to want all men everywhere to be perfect and to be able to receive the highest degree of happiness possible? For a motive, or objective, it's pretty hard to find a more righteous or noble one than that. Would it surprise you to know that was precisely what Satan wanted to have done for all the people ever born here on this earth? He himself said, "I will redeem all mankind that not one soul shall be lost." If his plan had been accepted, all of us would have returned to our Heavenly Father unspotted and perfect. That was his desire. But, how would it have been accomplished? We certainly wouldn't have had much to say about it, for we would have been forced to do it, which would have violated our free agency, which is one of the most priceless gifts we have been given from God.

As you may recall that was one of the main reasons why Christ's plan was accepted over Satan's. It involved as its basis the free agency of man. (See Moses Chap. 4)

The Lord revealed those proceedings of the pre-earth existence to teach us a valuable principle, sometimes referred to as the "War in Heaven Principle." Both Christ and Satan had essentially the same objective, but their methods were as different as night and day.

If we understand that principle we can make a pretty good judgment on any situation where that principle

applies. The issue here is militancy. How does it fit the principle just described?

Militancy is almost self-defining. It involves the use of force in accomplishing its purpose. No matter how noble or right those purposes may be, it can never be sanctioned by the Lord, unless he himself commands it.

The question may be asked of war—how can it be justified? There are two kinds of war, offensive and defensive. We are justified in fighting in defensive war only when we are fighting to preserve our country, our religion, our freedom, our families and our lives. And we are justified in fighting offensively only when God commands it. That is the revealed principle of war. The Lord uses both ways.

There are two attitudes on how to overcome evil and make the world a better place. One is the attitude of trying to get rid of everything that is wrong, which I will call the *anti-negative attitude*. (Always *against* something, which only solves half the problem.) What happens when you've gotten rid of everything that's evil? What do you have? The other attitude is that of trying to promote good, truth, righteousness and better ways of life, which I will call the *pro-positive attitude* (always *for* something better).

The latter is much more effective obviously, because the good that is done automatically displaces that which is evil and the result is more than just absence of bad, it is good. Which of these attitudes does militancy display and use? When one analyzes the power of militancy compared to the power of the gospel, it becomes apparent that there is a great deal of difference. Militancy in comparison to the gospel is like a pea-shooter, in its overall effectiveness. The gospel is infinitely more powerful and, though it is a slow process sometimes, it brings about permanent changes. Militancy, on the other hand, tries to bring about changes rapidly, sometimes by threatening people and trying to intimidate them to get what they want, but they are only temporary changes and offer no lasting benefits.

The purpose of the gospel has always been to promote individual righteousness, because that is the key to

happiness and progress. It has rarely been the Lord's purpose to destroy. Only after man has had the chance but would not change has the Lord moved him out of the way, that his work might go forward.

Perhaps the most dramatic illustration of this is found in the Book of Mormon. The story of the conversion of the Lamanites is one that was repeated by almost every prophet from Alma to Moroni. It was so impressive and important that the Lord never let the people forget it. As you recall, once the Lamanites had been converted, they never did fall away or take up their weapons of war again, even when the Lord had sanctioned it in defense of their rights. They didn't fight because of the covenant they had made. And they would rather have died than break that promise. That's conversion!

Now one last word with regard to the more specific issue of Indian Militancy. Many people have asked about or misused the scripture that says (taking it out of context): "If the Gentiles do not repent . . . a remnant of Jacob shall go forth among them . . . and be as a lion . . . who if he goeth through, both treadeth down and teareth in pieces." (3 Nephi 20)

I would like to refer to a talk given by Spencer W. Kimball to a group of Indian students on this campus not long ago, wherein Pres. Kimball made this very interesting statement:

"Some people were in my office yesterday; and they said, 'Well, when is it that the Indians are going to take over and like a lion destroy the Gentiles?' And I said, 'Never! Never will the Indians rise in rebellion! That is a false interpretation of the scriptures. The Indians are peace loving people, and they are going to lead the way or follow along in the way with everybody else and bring peace to the world. They will, with Anglos, go back to build the temple. Joseph Smith was of the gentile nation. He brought the Gospel. The United States is one of the gentile nations in that sense, and they have accepted the Gospel. It's heavy in the United States and Canada and this area. So the day is past, and the Gentiles are not going to be destroyed by the Indian! If anybody tells you that, they are mistaken. The Indians now, that are members of the House of Jacob are all going to be combined in preaching peace upon the mountains. So we've got a great job to do."

## Students of the month

**Lenard Poco**

**Shirley Cloud**



Our male student of the month is a pleasant young 18-year-old freshman from Lawton, Oklahoma. Lenard Poco was born on September 3, 1954, to his parents Mr. and Mrs. Robert Poco. He is a member of the Comanche tribe.

Three years of his life were spent in Denver, Colorado, in the placement program with the family of Mr. and Mrs. Lyle Hileman. Lenard is in General College at the present time at BYU.

Asked if he enjoyed any particular sport his reply was that he liked all sports and enjoyed participating in them.

Writing is another pastime that he enjoys, and loves dancing to all types of music.

One of the activities he takes part in on campus is the Lamanite Mens Choir. He enjoys BYU and campus life, and likes the friendly atmosphere in general.

Going on a mission is one of his future plans and he hopes to return to BYU after serving his mission for the Church of Jesus Christ of Latter-day Saints.

His goal is to enlarge his writing skills.

Lenard is a member of the 11th Branch and likes being a home teacher of the LDS church.

Asked what he thought about his people, his reply was, "Our people have great potential, but we won't find what we're looking for through violence. The time will shortly come and for now we must be patient and understanding." Concerning the university and how he felt about the school in general he replied, "I am really pleased with the Indian Education Program at BYU and for what it provides for the students."



"I feel that many Indian students have the potential to be a great people." This is the philosophy of Shirley Cloud, a Navajo from Mesa Verde, Colorado, who has been chosen Student of the Month.

Shirley is a sophomore majoring in secondary education and plans to get a Master of Arts in counseling. She would like to be a counselor at an Indian school where she can have the opportunity to help Indians.

Shirley is active in the BYU 58th Branch of the LDS Church. She is a Sunday School teacher in her branch and is also the organist.

Her hobbies are playing the piano and riding horses.

When asked how she felt about education and the Indian people, she said, "I support education. It is the way that Indian people might progress and compete with their Anglo peers. The Indian culture has a lot to offer to the Anglo world."



# The drum of self-determination faintly sounds

By Ray Baldwin Louis

It was a new beginning. The rain had come and gone, washing away the sad tracks of a primitive setting that left the Indian hundreds of years behind the white man's world for many many years.

The world opened an era of progression for the rightful inhabitant of this country. Suddenly the white man awoke to the startling challenge of Indian self-determination. At last, the long awaited trek had come: from the Valley of Bull-Run to the Valley of the Sun, from the Shoshone Valley across to the Alexander Valley, and from all walks of Indian life came the cry of Indian youth for respect and identity. They came.

Throughout America and Canada the Indian enrolled in Universities; the Indian stepped into important positions; and the Indian was more and more in demand across the country. The Indian once again united to hear the songs of old with a new weapon-education. The words of the "wise ones" were being fulfilled. The people were happy.

However, the drum that was heard loud and clear, can now only be heard faintly for many Indian youth of today. What has happened? What has transformed the golden opportunity into the pale, lackluster dross? It appears that the Indian has not completely awakened to the new beginning.

Brigham Young University has one of the largest Indian enrollments in the country—it stands; but, that's all it has. We continue to put up with the sad situation of keeping those unwilling to work in school.

Many of the students would rather socialize, dream and while away their precious hours than take the time that's necessary to study and dedicate themselves to the work at hand. They would rather claim sickness and stay home for something "more fun" than pay the price of learning in "dull" classroom situations.

They would rather stay up most of the night at a "party" than get the necessary rest for tomorrow's classes. They would rather indulge in unworthy activities than keep the standards and policies of the church and school for guidance and principles in their lives. Thus we have regrettably accomplished a tremendous success in total drop-out production.

If an Indian program is to be successful at any university, we need to look at the environment, the field of study, and the individual's purpose for being there.

Many have come undecided, venturing on in hopes

of finding a purpose or goal, even a vocation for which they might like to study. But long before the studying gets underway, they decide that college life is no more than a requirement of certain classes, standards and procedures. In disappointment, they attempt to comply with unfamiliar schedules of rushing, cramming and time consuming patterns in keeping up with a fast-moving world.

The thought of finding a field of study soon fades with broken dreams, lack of confidence, and ultimately comes loss of control, loss of hope and a miserable loss of desire. After a semester or two with such a lag in interest, the idea of leaving begins to take hold. A few hang on for another year or two, still undecided on a major. All that time spent with no realistic future distorts the very purpose for coming to college in the first place. The sad history is written.

Tribal leaders are concerned about their youth not being able to come home with a four-year degree as was expected when the scholarship was granted. Although the tribes provide jobs, they aren't successful in keeping the returning students employed. There just aren't enough jobs available to people without some sort of training; there must be something more to show for thousands of dollars invested and years of a person's life lost.

Today many programs are made available through several universities and colleges; it gives those who have left school "another" chance. It also provides workshops based on classroom procedures twice a week, and the people can work and earn money while learning. Finally, they can stay close to their families and their own home environment.

The universities and colleges offering these programs are: University of New Mexico, University of Arizona, University of Utah, Northern Arizona University, Arizona State University, Brigham Young University, Fort Lewis College, and the College of Eastern Utah.

There is one drawback, however, these programs only deal with education and social work. Considering the fact that most Indian students enrolled in higher education to date are studying the same thing: one must wonder about eventual opportunity in such fields through the coming years. It is sad, but it is a fact, before long, we will be over-run with teachers and social workers. Many of

them will not be able to find jobs available in their field.

Opportunities are open in many other fields but for some reason the rush has been to these two areas. It could be that the Indian people have been so plagued with problems in these two areas that it is simply natural for them to serve in the area most familiar to them.

Let's take a look at other opportunities. The greatest of all is quite likely the Navajo Irrigation Project. This project will start in the latter part of 1973 or early 1974 and plans now are to have everything completed by 1978. The project is planning to develop a city below Farmington toward Burnham, New Mexico.

People needed most for such a project are workers in agriculture and livestock, coal-gasification plants, electric power plants, construction, transportation, retail and services businesses and recreation.

A projected number of 16,000 will be employed when the project is completed. The coal-gasification and coal mines will employ 6,650 workers, about 2,000 in farming and at least 1,000 in feed lot, transport, processing and related operations. There will be construction of plants and housing.

Other opportunities are being made available: health programs in which doctors and nurses are needed; even assistants who have the technical know-how. Communication personnel are few and greatly needed along with economists, businessmen, etc.

A local market has been trying to train some Indians in business management for the last couple of years. Their only success has been with people walking away from the opportunity provided. Indian young people are in demand by small businesses hoping to find personnel in that field or any related area. Unfortunately, however, there has been little or no response. The Indians, it seems, would rather work for the government.

It actually has been the Indian's own doing, delaying his identity; letting his pride interfere with his progress. He establishes the goal and on which he is to be judged. We continue to have things brought to us, and these programs providing opportunities on the reservations are fine but it would appear that they are simply "babbling" the Indians along. We are allowing it to happen. Much of the fault, much of the blame lies in the fact that we have permitted it to happen.

## Message from the Dean

Every person associated with Indian Education at Brigham Young University has been acutely aware of the significant quality improvements which have been made this year and of the fact that these improvements are primarily due to the increased ability and motivation and testimony of the students. One often encounters people who would expect it to be otherwise, people who think that a university is primarily the building or the administration. The truth is that a university is a student body and a faculty and is just as good and no better than they are. In these terms, there is no doubt that we have been particularly fortunate at BYU to have what may be the finest Indian Education program in the country precisely because of a great faculty and a great student body.

My staff joins me in congratulating you upon a significant year of accomplishment and in an expression of our conviction that future years will be even more significant because of the momentum and the tradition which you have established.

To those of you who are leaving us, we wish you God's blessings in rising to the challenge of a world in transition. We believe in you.

To those of you who will be returning, we look forward anxiously to our association next year.

C. Terry Warner, Dean  
College of General Studies

### THE EAGLE'S EYE

The Eagle's Eye is an official publication of the Brigham Young University Indian Program and is published as a combined effort of students and members of the faculty and administration.

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### (TMF) Basketball

The Tribe of Many Feathers were defeated after 5 games, losing four-over-one odds at the Fort Hall 9th Annual All-Indian Tournament.

The team fought hard, garnering a place as 7th in the tournament. Larry Yazzie gained 35 points, receiving the All-Tourney Honors as one of the outstanding players of the tournament.

Although the team was plagued with problems of injuries and personal commitments, the players did well despite hazards and loss of team members.

## The joke's on us

By Howard Rainer

Thousands of American read their daily newspapers and are entertained with cute little cartoons depicting the light side of controversial national issues. What is sad is that these cartoons reflect more than just funny fun-making; they reflect an attitude and image of what people perceive American Indians as being.

The Indian's image portrayed in these cartoons is something to take notice of and be concerned about. As we laugh along with our white counterparts at these comical little drawings, it is not hard to see why so many non-Indians take a certain attitude towards Indian people. The way we are projected in the media is how many American people conceive us as being or would like us to remain.

Have you ever noticed that the typical cartoon or drawing of an Indian is based upon some big-nosed, stupid-looking Indian who is either old or stupid looking. He is merely a joke to be laughed at.

It appears that in order to be identified as an Indian, we must be portrayed as mere distant inhuman objects that have not changed over the years and have no "sane" to tell white editors and newswriters and it's time to stop making Indians look ridiculous. Rather, it is a time to make them respectable men and women of America.

The ignorance and stupidity of people in the journalistic world, who cannot see the hidden dangers of stereo-typing and producing false images for mental consumption, is most tragic. Indian children, as well as their parents, I am sure, do not get the same kind of enjoyment as some non-Indian suburbanite might get in looking at these cartoons.

No one will disagree that we need humor to get away from the realities that Indians face today, but the big question is, are these comical drawings helping the chances of Indians ever having a different image of themselves?

The American press could easily laugh off this editorial, and keep right on rolling with their cute little drawings, but someday someone is going to have to take the blame for many Indian young people rising up in contempt for the years of ridicule and disrespect they have received because the media continually portrayed them as the "DUMB OLD CHIEF" or the "UGLY UNCULTURED SQUAW." Perhaps these cartoon artists have a double role to play. One is the projecting of an image of the Indians to keep the white reader happy, and the other is to antagonize the Indian reader to make him more bitter so he will make more news for the media to report.

# Wounded Knee where are you?

By Howard Rainer

Unfortunately, Wounded Knee does not have a jingle to the ear such as "REMEMBER THE ALAMO," or "THE BATTLE OF THE BULGE." We like to look at history and paint it with colorful adjectives of how America was founded. How was it founded? As we recall, it was by a bloody revolution and by dedicated men who were inspired by God to frame a constitution for all people to live in this great nation, in peace and prosperity.

Wounded Knee, to Indians and non-Indians, is based upon our own personal interest and frame of references. If you live in South Dakota near the Pine Ridge Reservation, you might be a little more intense in your feelings. If you are a student attending BYU, you might merely be content to philosophize in the classroom or snack bar about the situation. If you are a white student, you may become even more apprehensive and wonder what your fellow Indian students are thinking as they pass you by.

It is rather fascinating to see how we react to national news events. We either rush to get the ideas and opinions of what both sides think, or merely throw some electrifying adjectives in an editorial and suggest SOMETHING BE DONE!

Many people, both Indian and non-Indian alike, do not realize that the siege of Wounded Knee is very complex and technical from many aspects.

To mention a few, there is the problem of Federal jurisdiction in the controversy because Federal jurisdiction upon the Pine Ridge Reservation is a reality. Next is the state involvement in which state politics and disruption of peace in the state is endangered. What really prompted Senator George McGovern to visit and discuss the situation with members of the American Indian Movement? Was it for the Indians or public exposure?

There is a division between members of the Pine Ridge Sioux Tribe in their support and non-support of the American Indian Movement being on the reservation.

Finally, there is the matter of civil rights involved, which Wounded Knee may be something more symbolic than is realized.

The media has played up the location of Wounded Knee as the

## Public schools attended by Indians to be studied

A six-month study of the school construction needs of public school districts serving Indian students is currently underway, Marvin L. Franklin, Assistant to the Secretary for Indian Affairs, announced today.

The National Indian Training and research Center (NITRC) of Tempe, Arizona, is conducting the study under a contract with the Bureau of Indian Affairs.

"We expect more than 400 school districts, serving Indian students in 23 states will be involved in the six-month study," Franklin said. "The NITRC study will not be limited to major impact districts—those with more than 50 per cent Indian enrollment—but will encompass all areas where Indian students form a significant part of the school population."

Many of the public school districts serving Indians have no adequate tax base to replace obsolete or inadequate facilities because of surrounding Indian-owned, tax exempt lands and the general poverty of the areas. In an effort to develop legislation that will provide assistance to these schools on a realistic and uniform basis, the Bureau was asked by the House Appropriations Committee to conduct an in-depth study and suggest solutions to the problems.

"We consider this study of the school situation as very significant since more than 68 per cent of the nearly 205,000 Indian students are enrolled in public schools," Franklin said.

Preliminary research conducted in 80 major impact school districts shows that Indians are the fastest-growing segment of the school population in the United States.

Enrollment at many of the schools has doubled over the past five years. The rapid population increase has combined with the deterioration of outdated school buildings to create a serious backlog for construction aid.

In a preliminary study, the Gallup-McKinley District in New Mexico where Zuni and Navajo children are educated was found to have the greatest need of any single district. At the state level, Arizona was found to have the greatest overall need.

Limited construction aid has been provided for some public school districts with large Indian enrollment under federal legislation known as Public Law 915. Congress has also approved specific funding for a few schools in critical need. The report of the House Committee on Appropriations requesting the Bureau to make the study said the problem has intensified each year and has now reached a point where the Committee can no longer provide funds for construction of these schools without a comprehensive study of their needs.

historical sight where several hundred innocent Indian men, women, and children were killed in 1890. Let us bury that and reflect a deep feeling of anger and frustration that has been kept inside so long that a release was inevitable. You may ask, what did television or the American movie ever do for the Indian male image? How long was the Indian supposed to keep his stoic, dignified silence while his children were brought up wondering if being Indian was so cool after all.

Whether the general White public will believe or accept this reality is something that they will have to decide in their own minds. Indian land-grabbing is still going on in the 1970's. The Indian is losing his land and the Indian is wondering what the situation will be like in ten years. Where will they relocate him this time?

We hear so much about the condition of Reservation America, but I guess only those who live there day after day can tell you the frustrations they have or don't have.

Is there actual discrimination in employment and a double justice in our courts for Indians?

ARE THE INDIANS THAT ARE YELLING AND DISRUPTING, TRYING TO REACH SOMEBODY? WHOM ARE THEY TRYING TO REACH??

We hear so much of what is being done for Indians—but not BY Indians. Where are all those Indian chiefs we hear about that are bringing forth Indian self-determination?

Are Indians being EXPLOITED by agencies, universities, and people who want to use them to meet their own gains?

These questions are running through the minds of many Indians across the nation as they watch the six o'clock national news with a two minute report on Wounded Knee, South Dakota.

What is so sad is that it takes a Wounded Knee to wake up everyone that what is happening is happening because decent social conditions, fairness, equality and mutual respect, have not existed for many Indians throughout their entire existence.

After Wounded Knee has gone down in history books for America's children to read and the news media have poked up and gone home, there will remain some seeds that have been planted in the hearts of many Indians. These seeds will grow and spread across this great land and there they will grow and nourish or lie in unwanted soil.

LET'S NOT BURY OUR HEARTS IN WOUNDED KNEE, BUT CURE THE DISEASE ONCE AND FOR ALL!!

## Writers' workshop scheduled

A workshop for young writers representing several U.S. ethnic groups will be held May 27 to June 9 under the auspices of the National Center for Audio Experimentation in cooperation with the University of Wisconsin-Stevens Point. With the assistance of several experienced writers and media experts, workshop participants will explore the use of new audio techniques in the adaptation of literary materials for broadcast, with special emphasis on the expression of their individual cultures and traditions. Groups of particular concern to the workshop sponsors include Blacks, Chicanos, Puerto Ricans, Native Americans, and Asian-Americans. Travel expenses and board and room will be provided for workshop participants, who will be encouraged to write materials during their stay for later production and use by public broadcasters.

Individuals interested in attending should submit samples of their work, whether in poetry, drama, or prose, along with a letter of application to NCAE. Write: National Center for Audio Experimentation, c/o WHA Radio, 821 University Ave., Madison, Wisconsin 53706.

## Scientific scholarships

A number of gifted American Indian students will be given the chance to go with some of the nation's leading scientists on world-wide expeditions under an Exploration Scholarship Program of the Bureau of Indian Affairs, Marvin L. Franklin, Assistant to the Secretary of the U.S. Department of the Interior for Indian Affairs, said today.

"The program began on a pilot basis last year, when 11 American Indian and Alaska native high school and college students were chosen to participate," Franklin said. "We hope to have as many selected this year."

American Indian students between the ages of 15 and 21 may compete now for 1973 scholarships by submitting applications to the Bureau of Indian Affairs Area Office that serves them by March 16, 1973. Additional information on the awards and the applications are available from that office.

Scholarships will be funded by the Bureau of Indian Affairs and will be arranged through two organizations: The Explorers Club and Educational Expeditions International (in cooperation with the Smithsonian Institution).

This year's scholarships will be awarded in the fields of astronomy, archaeology, anthropology, ecology, marine biology, and geology. Expeditions of one to eight weeks will be chosen by prominent scientists to research sites in Africa, the Middle East, Europe, Asia, South and Central America, and the United States.

Candidates will be chosen on the basis of demonstrated competence and potential for careers in the various scientific fields. Evidence of good health, physical prowess, recommendations by community leaders, and an essay will also be used to judge competitors.

Semi-finalists in the competition will be chosen by each area office and forwarded to Washington, D.C. and the participating organizations. Winners will be announced by March 30, 1973.

Final selections will be made by the Bureau of Indian Affairs Office of Education Programs in Washington, D.C. and the participating organizations. Winners will be announced by April 16, 1973.

## Miss Indian America '73

By  
Clara Lynn West

Miss Indian America,  
You make us proud,  
As you walk,  
To lead us all.

Your eyes are like the  
sun,  
Seeing through the  
pains of life,  
Shining bright;  
For our world.

Your smiles are like  
the flowers;  
Giving comfort to all  
you speak;  
Glowing strong,  
Beauty in your heart.

ECHO

You came to us;  
We learn to love your  
wills,  
You give to us,  
Your Indian Friends.

Take hold of our hands,  
We want to walk with  
you,  
You are ours,  
The Indian Girl.

Be strong and tall,  
Don't quiver with your  
trials;  
Be Indian!  
Be Lamanite!

ECHO

precious gifts-From  
day to day, each year as  
we receive a bounteous  
share of joy, luck  
and cheer. The rich  
mother earth provides  
our food, and from the  
skies above blessings  
come. "I count  
your garden by the  
flowers. Never by the leaves  
that fall; Count your  
days by golden hours,  
don't remember clouds  
at all. Count your nights  
by stars, not shadows.  
Count your life by smiles  
not tears; and Miss  
Indian America, God  
bless thy year, thy  
coming in, thy going  
out, thy rest, thy  
traveling about, The  
rough, the smooth,  
the bright, the dear,  
God Bless thy year.

Miss Indian America,  
You make us proud;  
As you walk,  
To lead us all.

You are Brown,  
You have Black Hair,  
You are Indian,  
One of us!